

FT MEADE

4BX

1719

Copy 1

PROCEEDINGS

AT THE

SEVENTH ANNIVERSARY

OF THE

AMERICAN SUNDAY SCHOOL UNION.

WITH THE

ADDRESSES

OF

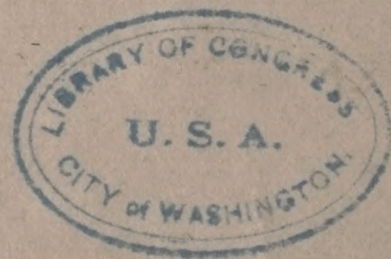
MESSRS. REESE, COOKMAN AND TAPPAN.

Philadelphia:

AMERICAN SUNDAY SCHOOL UNION,

No. 146 Chesnut Street.

1831.



4-BX

1719

PROCEEDINGS

UNIVERSITY

OF THE

AMERICAN BOARD OF SCHOOLS

(in the)

ADMINISTRATIVE

MESSRS. HENRY, GODDARD AND TAYLOR

Philadelphia

AMERICAN BOARD OF SCHOOLS

THE UNIVERSITY

1881

1881

PROCEEDINGS
AT THE
SEVENTH ANNIVERSARY.

THE services of the seventh anniversary of the American Sunday School Union were attended, in compliance with the provision of the constitution, May 24, 1831.

The chair was taken by the President of the Board at four o'clock.

The blessing of God was then implored by Rev. *Mr. Perry*, of the Baptist Church, Philadelphia; after which the following hymn, written for the occasion, by Rev. *William Augustus Muhlenberg*, was sung to music composed by W. Norris, Jun.

O God! though throned in glory,
Mid heaven's angelic throngs,
Casting their crowns before thee,
With everlasting songs;
Thy goodness yet rejoices
Love's humblest notes to hear;
May then our feeble voices
Attract thy gracious ear.

Accept our adoration,
That, breathing freedom's air,

294960

Our lot is in a nation
 Which knows thy guardian care;
 That round us vale and mountain
 With smiling plenty teem;
 That knowledge pours its fountain
 And truth its hallowed stream.

Mercies, like manna, falling
 With every morning's dew;
 Mid all, thy gospel calling
 To joys forever new.
 O who, of all the living,
 More grateful hymns should raise!
 Then be each word thanksgiving,
 And every action praise.

And let thy grace descending
 Not on our hearts in vain,
 But, with each purpose blending,
 Ascend in love again
 To Thee, whose breath, as showers
 Of spring, renew the earth,
 Awakes to glorious flowers
 The seed of heavenly birth.

The fulness of thy favour
 Pour down on them, we pray,
 Who to thy fold, O Saviour,
 Restore us when we stray;
 Their works rewarded double,
 O let them prove thy love;
 Their sun and shield in trouble,
 Their crown of life above.

Still be thy gospel spreading
 Abroad its wings of light,
 Wherever man is treading
 The paths of death and night;
 From nation on to nation
 Extend its righteous sway,
 Till the last desolation
 Of sin be swept away.

The report of the annual receipts and expenditures was read by the Treasurer of the Society, PAUL BECK, jun.

Extracts from the annual report of the transactions of the Board were read by one of the Secretaries.

The following resolutions were then moved, seconded and adopted, viz.

By *Rev. Dr. Livingston*, of the Reformed Dutch Church, Philadelphia, seconded by *Judge Darling*, of Berks county, (Pa.)

Resolved, That the annual report of the Board be accepted and published.

Dr. Reese, of the Methodist church, (New York,) introduced the following resolution, which was seconded by *Rev. Mr. Cookman*, of the same church, (Philadelphia.)

Resolved, That while it is still the object and desire of the American Sunday School Union to concentrate the efforts of the friends of Sunday Schools, in support of the broad and catholic principles which govern our plans and proceedings, we look

with the most friendly feelings on the exertions and success of those who are prosecuting the same benevolent enterprise, under whatever name or connexion of evangelical Christians.

Mr. *Lewis Tappan*, of New York, proposed the following resolution, which was seconded by *Rev. Mr. Ridgely*, of the Episcopal Church, Bristol, (Pa.)

Resolved, That the safety of our country depends upon the universal religious education of the people, and that in this view, it is a matter of deep interest to every citizen, that all our children and youth should be brought at once under the influence of Sunday School instruction.

By the *Rev. Mr. Sanford*, of Philadelphia, seconded by *Rev. Mr. Ashton*, of the Baptist Church, Philadelphia,

Resolved, That while the friends of Sunday Schools have reason to bless God for any measure of success, they are called upon by the signal events of Divine Providence, by the promises of God's word, and the dispensations of his grace, to labour more diligently and directly, in reliance upon the Holy Spirit, for the salvation of souls, and for the conversion of the world unto God.

The following original hymn, written by the same Rev. gentleman, was then sung by the children.

FATHER, once more let grateful praise
And humble prayer to thee ascend;

Thou Guide and Guardian of our ways:
Our first and last, our only Friend.

Since every day and hour that 's gone
Has been with mercy richly crown'd,
Mercy, we know, shall still flow on,
Ceaseless and sure, as time rolls round.

Our pilgrimage, by thee decreed,
Glad we'll pursue, nor ask to roam;
Let but the fiery pillar lead,
And Canaan be, at last, our home.

Hear, then, the farewell prayers we pour,
Binding our hearts in love alone:
For in one band we'll meet no more,
Till gather'd round thy judgment-throne.

Thy love and goodness of our way
Our feet and heart, our only stay
Since every day and hour, that's true
Has been with mercy richly crown'd
Mercy, we know, shall still flow on,
Unceasing and sure, as time rolls round
Our pilgrimage, by thee directed,
Glad we'll pursue, not ask to roam;
Let but the day draw nigh,
And certain be at last, our home.
Then, then, the interwoven prayers we pour,
Binding our hearts in love and love;
For in one band we'll meet no more,
Till gather'd round thy judgment throne.

ADDRESS

OF

DR. DAVID M. REESE.

MR. PRESIDENT:—

It affords me high gratification to participate with you in the hallowed services of this anniversary, and I cannot withhold the expression of the great satisfaction I have derived from listening to the able and truly evangelical report which has just been read. The resolution to adopt and print it will, I hope, be speedily executed, for it ought to be circulated throughout this land. I regard it as worthy of this great cause, and honourable to the society, and its publication cannot fail to be extensively useful.

In the name of your institution there appears to my mind a charm which seems to comprise every thing dear, and sacred, and animating to the heart of the patriot and the Christian, and one which ought to disarm criticism and opposition. It seems to imply that our country's liberty, and our country's prosperity, and our country's happiness, are the objects at which you aim; while the "Union" of physical and moral energies which your very name proclaims, denotes the strength of a Hercules; and this arrayed under the banner of religious education of the Sabbath, under the Captain of our salvation, who is the

Lord of the Sabbath, must be invincible, though a host were encamped against you.

Sir, the success of the Sabbath School cause, and its ultimate triumph, are no longer doubtful. Time has been when your motives were impugned by men high in authority; nay, more, sir, when the legislative hall and the political press of the nation denounced this cause in theory and practice, and discovered, or feigned to discover, conspiracy, disloyalty, and treason itself in your labours. But while you have been pursuing the even tenor of your way, and like dying Stephen, amidst a shower of stones, only prayed, "Lord, lay not this sin to their charge," or like your divine Master, "Father, forgive them, they know not what they do," behold the marvellous result! Already, venerable sir, you have lived to witness the triumph of the cause over all its open and avowed foes, and the fulfilment of the sacred word, "If a man's ways please the Lord, he will make even his enemies to be at peace with him." That tongue that would anathematize your labours now, would be silenced by the holy clamour of hundreds of thousands of infant voices crying, "Hosanna to the Son of David." That press which would now calumniate the motives of Sabbath School teachers, or utter a syllable against your hallowed efforts, would be frowned into annihilation by the holy indignation which would burst forth from every parent in the nation. The man is not to be

dren congregated every Sabbath in our schools, and thousands of them so remote and desolate that your agents and your missionaries have not penetrated within hundreds of miles of their lonely habitation. Are we then not auxiliaries in *fact* though not in *name*? May we not say then, in the language of the ancient father of the faithful, "Let there be no strife, I pray thee, between me and thee, between my herdmen and thy herdmen, for *we be brethren*." The whole land is before us. Go on then and prosper. Go on, and we will help you. Our cause, our interests, and our objects are identical, so long as we adhere to our professed object, that of multiplying Sunday Schools. There is room enough in this world of sin and sinners for us both, for all our zeal, liberality, and combined energies. Let us then "see that we fall not out by the way." Again I say, go on, in the name of the Lord. Go on, and we will help you; and may God grant that your zeal and success may abound yet more and more.

With this brief expression of the sentiments of my heart, I take great pleasure in presenting the resolution committed to me, a resolution in perfect accordance with my own views, and with those expressed in your able and evangelical report, and one which, I feel assured, will meet the hearty approbation of this respectable meeting.

Resolved, That while it is still the object and desire of the American Sunday School Union to con-

centrate the efforts of the friends of Sunday Schools, in support of the broad and catholic principles which govern our plans and proceedings, we look with the most friendly feelings on the exertions and success of those who are prosecuting the same benevolent enterprise under whatever name or connexion of evangelical Christians.

ADDRESS
OF
THE REV. G. G. COOKMAN.

MR. PRESIDENT,—

I rise, sir, to second the resolution now offered by my respected brother;—a resolution which I not only hold in my hand, but the sentiments of which I have treasured up in my heart. This resolution holds out the olive branch of friendship to those kindred Sabbath School unions, which, although not immediately connected with that over which you, sir, have the honour to preside; are yet directly engaged in the same high and holy cause: whilst at the same time it brings into full review those broad and liberal principles on which this American Sunday-School Union is founded, and on which I trust it will stand to the end of time.

Sir, I had not this morning the remotest intention of addressing this meeting. Indeed, sir, you know that I had declined the honourable invitation of your board some days ago; but when I was informed by my respected brother, that this resolution was to be submitted in the course of this day, I dared no longer to refuse; for, sir, if I forget the noble and magnanimous principles herein identified, let my right hand forget her cunning, let my tongue cleave to the roof of my mouth.

However, sir, as I feel myself utterly unprepared

to make a speech on the occasion, perhaps you will indulge me in attempting to mould and present my views in the form of *a little allegory*.

Once upon a time, it so happened in your city of brotherly love, that a certain widow lady, with a large family of little daughters, were cast upon the protection of Providence, and the compassion of the public. How to provide for the temporal wants of her little household, or how to furnish the means of a suitable education, were subjects which pressed with weighty anxiety upon her maternal and affectionate heart. At length it was suggested by a few friends, that if she could open a little bookstore in one of the principal streets of your city, and in connexion with this, superintend a small school, she might possibly make provision for the family, and accomplish the education of her daughters. This lady, sir, being possessed of fine talents, both natural and acquired, entered into the proposed enterprise, and succeeded at once beyond her utmost calculation, or even the sanguine expectations of her friends. Her high character secured her friends; her talents secured her pupils, whilst her sincere and ardent piety threw all around her little establishment a bright and soul-animating attraction. Thus, sir, being a woman of strong calculation, keen penetration, and comprehensive views, she speedily increased her capital, enlarged her establishment, extended her business, strengthened her connexions, until finally, in the very centre of your beautiful city, she erected

a spacious and commodious building to answer and accommodate the claims of her growing and multifarious concern. Never, sir, did your good city possess a lady who maintained so high a place in public estimation. Her praise was in all the churches, and the report of her fame travelled to the remotest bounds of the republic. In the mean time, sir, her lovely daughters arrived to years of maturity. Never were the benefits of a systematic religious education more happily illustrated than in these young ladies. They were the fac simile, the very image of their honoured parent, inheriting her talents, breathing her spirit, emulating her practical piety, and walking in her footsteps.

But the time had now arrived, when it became the positive duty of the old lady to make suitable settlements for her daughters, and establish them for life. And having trained them under her own eye, and having the utmost confidence in their principles, she placed them in similar establishments to her own—one in New York, another in Baltimore, a third in Ohio, and so on.

In this view, I am quite certain that it will create no surprise in your mind, sir, when I announce to this meeting, that these *good daughters* (as *good daughters* generally will) obtained *good husbands*. They married well and honourably—one into the Presbyterian family, a second into the Baptist family, a third into the Protestant Episcopal family, a

fourth into the Methodist family, a fifth into the society of Friends.

For some time the old lady was enabled to rejoice in the blessings of a good Providence, and the growing prosperity of her family. But, sir, man, and I suppose woman too, is born to trouble, as the sparks fly upward. Every family has its troubles. The old lady had her share. After a lapse of time, strange rumours floated through the country. Some said the old lady was getting too rich, and was amassing in secret immense sums of money, by which she would, at some future time, completely run down the establishments of her daughters. Others thought that the old lady was too fond of power, and gravely predicted that if she were not kept in check, she would endanger the liberties of this promising republic. Women had been ambitious in past ages, and who knew but she might at this very moment be aspiring to the presidential chair, and like another Elizabeth, grasp the helm of the state? A third class of reporters thought her vastly too sectarian;—it was hinted she went too often to the Presbyterian church. One thought she had too little religion, a second thought she had too much, and some advised her, as a wise woman, to let religion alone altogether.

These numerous whisperings troubled the old lady in Philadelphia. She determined on a decisive movement, and to bring the matter to an issue. Accordingly, she despatched expresses, and summoned her

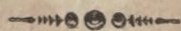
daughters before her, to whom she addressed herself in the following language:

My dear daughters,—I have called you together to relieve your minds and my own in reference to the mutual understanding which ought to subsist, and has hitherto subsisted among us as one family.

You can recollect the period when we lived in the little bookstore, when we were cast upon the compassion of Providence, and the patronage of the public. You recollect the principles on which we set out, and the course we have pursued; heaven has blessed our labours, and God has spared me to see my dear family happy and prosperous. Yet remember, my children, although some change has taken place in our outward circumstances, you have married, and with your families are settled;—yet I trust you are determined to maintain the same sound principles, and the same friendly feeling as at first. Remember, I am your mother still; and let no idle reports disturb the harmony of the family. You know I exercise no control over your establishments. Manage your own concerns in your own way. All that I have is yours, and is reserved for the common benefit of you all, without respect of persons. Let us live in peace. If you wish to bring my grey hairs with sorrow to the grave, then listen to idle reports and renounce me. But let me rather have your confidence, your love; then will I die like good old Simeon, saying, ‘Now, Lord, lettest thou thy servant depart in peace.’ She ceased; her daughters melt-

ed into tears, rushed into her embrace, crying, "O mother, live for ever."

Sir, I leave the moral of this little allegory to the good sense of this meeting, and the application thereof to men of honest hearts. As I stand upon this platform, and look around upon this vast assemblage, permit me to say, in the words of the Psalmist, "mercy and truth are met together, righteousness and peace have kissed each other. Truth shall spring out of the earth, and righteousness shall look down from heaven."



REMARKS OF MR. LEWIS TAPPAN,

In Support of a Resolution offered by him.

Mr. Tappan stated that the duty assigned him on that occasion was to offer and support the following resolution:

Resolved, That the safety of our country depends upon the universal religious education of the people, and that in this view it is a matter of deep interest to every citizen, that children and youth should be brought at once under the influence of Sunday School instruction.

Mr. T. remarked, in substance, that he did not expect that every person present was prepared to

assent to this proposition. It was probable that the assembly, like the country at large, was divided on this subject in three parties. One class believe that the universal diffusion of education, of some sort, is of primary importance. Another class, while they fully assent to this truth, go a step farther, and are of opinion that upon the *religious* education of the people depends the preservation of our civil and religious institutions; whilst another class agreeing in both these statements, proceed farther still, and think that if a Sabbath School is not established and supported in every destitute place in the country, with humble dependence on God, the blood of souls will be found in the skirts of Christians of the present day, at the judgment bar of Christ.

Mr. T. said he should leave to other men, and to other occasions, the inquiry how far the *patriot* and *nominal Christians* act out the principles by them respectively avowed. His object would be to address those who called themselves, or wished to be ranked with *warm and devoted Christians*; and the inquiry he proposed to make was, how far they act with reference to their acknowledged principles, and in view of their high responsibility to God. In the first place, said he, how do professors of religion act, in common with mere men of the world, in *secular* matters? Suppose news should arrive this day, in this city, that an important modification of a foreign tariff had been made, or that there was a great scarcity of bread stuffs abroad, or that a revolution or

war had broken out in some distant country, or that a great demand existed for mechanical labour or professional services, so that the produce, and labour, and skill of this country were more than ever put in requisition, how would the intelligence fly through the land. Expresses would be sent in every direction—a thrilling interest would be felt far and near—the whole people would be aroused to action. The machinery in our manufactories would be driven day and night—our flour mills would move with unwonted rapidity—every farmer, and mechanic, and merchant in the United States would feel the spirit of industry and speculation—our artisans would think of embarking, and even our professional men might be induced to leave comfortable or lucrative situations to participate in the profit and honours expected from a generous appreciation of services.

Now, said Mr. T., have we not heard to-day that a demand, great and urgent, does exist for the bread of life, for the produce and talents of this religious community, for Bibles, Testaments, Sunday School books, for teachers and ministers? Do any doubt the fact? Let me point them to the moral statistics of one portion of the country, as evidence of the dearth that exists in every part. Some individuals have recently explored a part of the ninth ward in the city of New York, taking a sort of spiritual census, and have thus brought to view a state of things calculated to astonish and alarm even those who thought they had taken the gauge of ignorance and

misery. In about a third of that ward, comprising a district of 1311 families, the following facts were ascertained.

Adults, white and coloured, who cannot read,	180
Families without Bibles, - - - -	154
Number of families who have no regular place of worship, - - - - -	470
Number of children that do not attend Sun- day-schools, - - - - -	838
Number of children that do not attend <i>any</i> school, - - - - -	510

The above district contains a population about equal to a twenty-seventh part of the city of New York. If the whole city averages equally destitute, the result is, that there are in it 4,800 adults who cannot read; 4,158 families destitute of the Scriptures; 11,340 families who do not have a place of public worship; 22,626 children, of suitable age, that do not attend Sabbath School; and 13,770 children that do not attend any school whatever. In some particulars, Mr. T. observed, it is probable such an average for New York would exceed the truth, while in others it falls short of the actual state of things; but when it is considered that in Philadelphia it has been ascertained that only one half of the children and youth attend upon Sabbath School instruction, and that in the Valley of the Mississippi, and elsewhere, greater destitution exists in all the above particulars, it may fairly be presumed that the several statistics of the whole country, could they be ascertained, would

present a picture at least as appalling as the conjectural average above made for the city of New York.

Having shown, Mr. T. remarked, that a moral and religious demand actually exists in this country, equal in all respects to the demand that foreign revolutions or changes could occasion for the produce and labour of this country, he begged leave to ask if Christians, who should adventure in supplying this demand, were not as sure of *profit* on their industry and investments as the man of secular enterprise? What says our blessed Saviour on this point? "Sell whatever thou hast, and distribute to the poor, (or destitute,) and thou shalt have treasure in heaven." What says the apostle Paul? "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

In view of the wants of men, of human accountability, and the rich promises of God, there are, said Mr. T., those WHO DO THEIR DUTY; and to show the nature and results of Christianity, when conscientiously acted out by obedient disciples of Christ, he wished to adduce a few instances of Christian liberality and devotedness, and to hold them up for the respect and imitation of the meeting. There are two young men now living in England, who were officers of the king's guards, and who obtained a furlough to enable them to visit France, and plunge into the excesses and dissipation of its voluptuous capital. Here, in an hour of *ennui*, one of them took up a Bible, which his mother had placed in his

trunk, and the Spirit of God came down, owned and blessed the precious truths to the conviction and conversion of this young man in the solitude of his chamber. Like a true convert, he immediately felt a solicitude that his friend should also taste and see that the Lord is gracious. He warned, entreated, and prayed with him, until he also relented and submitted to the Saviour. Thus these two young men, amidst so much temptation, in the midst of Paris, were brought to see their sinfulness, to repent, and to believe in the Son of God. They delayed not to inquire with Saul of Tarsus, "Lord, what wilt thou have me to do?" They returned to England, and commenced an active course of self-denying service and of Christian liberality. The first, with an annual income of ten thousand pounds, devotes the whole to the service of his Master; and the other, with an annuity of £600, contrives to live on £25, and puts the remainder into the treasury of the Lord.

Take another instance, said Mr. T. A religious merchant in England became so strongly impressed with the duty of great exertions and sacrifices to spread the gospel, that he resolved to relinquish business, consolidate his property, purchase annuities for himself and family, and consecrate himself and his all to the service of Christ. He purchased an annuity of £1000—then went to the missionary society, and offered the money, or himself, wife, and three children, to the cause of the Redeemer, under

its patronage. The society chose the latter. After studying divinity he went to Persia, in the service of the society, where he now lives at his own charge, performing the duty of an active missionary, and gathering around him many zealous Christians from England, who are aiming to introduce Christianity into that extensive empire.

I will now, said Mr. T., request the attention of the meeting to a few examples of Christian benevolence in our own country, and in persons of humble life. In a church in the city of New York, where the members are obliged to support the institutions of the gospel with great efforts, there is a woman who sits daily in the market, and who gives \$37 a year to defray the expenses of public worship. In the same church is a journeyman shoemaker, who gives \$52 a year for the same purpose; and he has lately enrolled himself with the city watch, in order that he may earn more to give to the treasury of the Redeemer. There is an apprentice to a mechanic, who who lays by \$10 per annum; and a widow with two daughters, who support themselves by needle-work and washing, (one of them also teaching little children,) who give annually, \$54. All these give, besides, according to their ability, to other objects of Christian benevolence.

Mr. T. said he was desirous that such examples of liberality and labour in the cause of the Saviour, should be imitated; and being the son of a mechanic, and himself a merchant, he felt a freedom in addressing

these two classes, particularly as he knew there were many in the meeting. Christ relies upon you, said he, to furnish the means to enable ministers of the gospel and their coadjutors to carry on the great object of Christian benevolence in our land. Permit me to appeal to you, observed Mr. T., whether *holiness to the Lord* is inscribed upon all your acquisitions? Is it your aim to promote the glory of God when you build houses, freight ships, form partnerships, and invest money in stocks? Do you consider yourselves as stewards of the Lord, and do you hold yourselves ever in readiness to give an account of your stewardship? We all know what it is to settle with an agent—what an exactness is required in statements of receipts and disbursements, and in producing vouchers. Are we prepared this day to go up to the judgment bar, and render our account for the property, influence, and talents entrusted to us by our omniscient Judge?

Rich Christians, said Mr. T., are often sadly perplexed with the question, how much of their income they are obliged to put into the treasury of the Lord? Shall I, say they, give a tenth, or a seventh part? And the community is often to esteem those extraordinarily benevolent who expend upon their families, in private charity, and in the benevolent institutions of the day, the whole of their income. But in what part of God's word, said Mr. T., do rich Christians find a precept for such stinted charity? He denied, he said, the right of any professor to accumulate

property for self indulgence, pride of family, the support of an establishment, or even to bequeath to his children. Christianity requires that we shall use up our property as we acquire it, and it is a deception of Satan, when Christians hoard wealth, under the pretence of holding it as stewards of the Lord. The time will come when such a person, as an opulent Christian, will not exist in the church.

Who, said Mr. T., does not honour the disinterestedness of Wesley, the head of that denomination which has been so ably represented here this afternoon, who refused expending for himself and family more than £28 a year, and thus was enabled to give away during his life, the large amount of £30,000! And who can omit reverencing the devoted liberality of a lately deceased Christian in the state of New York, who was willing to lay down his property, the whole of it, at the apostles' feet? Contrast such devotedness with that of a late distinguished citizen of this country, an officer of an evangelical church, who, after a series of years of great liberality, as it was called, died in possession of nearly a million of dollars, a third of which he bequeathed to a son, an officer of a Unitarian church; who with such ample means, may do more to pull down the cause of evangelical religion than his father ever did to build it up.

There must be, said Mr. T., a revolution in the minds and hearts of the disciples of Jesus Christ, on the subject of stewardship, and many STRIKING EXAMPLES must be made, of consecration of property,

time, talents, and influence, to the advancement of his kingdom. It is not enough, that those who have solemnly covenanted to renounce "the world, the flesh, and the devil," give part, or the whole, of the interest of their fortunes towards evangelizing the world; but they must not say that aught of the things which they possess are their own. Let it be remembered, that one man, who consecrates all he has to the service of the Saviour, actually does more good than ten men, who give, of time and property, only *half* as much, and who rise but little over the mass of men, in devotedness to Christ.

In the late revivals, said Mr. T., God has brought into the church many men of talents, influence, and wealth, among our lawyers, physicians, merchants, manufacturers and mechanics. It is natural that they should look to older Christians for examples of holy living and use of property. They will see Christianity reflected from brethren longer in the church than themselves. What a tremendous responsibility then rests upon those who are to serve as models to the thousands of young converts who have recently been added to the church of Christ. Those who are preparing for the ministry will look to ministers to see how they conduct in ecclesiastical assemblies, in the desk, and in the walks of life; young merchants and mechanics, whom God may prosper, will be apt to imitate older brethren in their donations, and labours, for the cause of their Divine Master. Let Christians who thus possess influence, maintain a



high standard of action, and all the young converts will flock to it, for they will ever follow the brightest examples. It is so in the temperance cause, and will be thus in every cause of righteousness and holiness.

When Christians are awakened to their duty, and act consistently, remarked Mr. T., then will be answered the prayers of our pious forefathers, who, on their first touching these shores, knelt down on Plymouth rock, and besought God that they might have a godly seed; that generations might succeed them who would honour and serve Him, while the sun and moon should endure. Then will men act as would Paul, Brainerd, Martyn, Bissell, and Evarts, if they were this day to return to earth, and with the light of eternity, again to engage in the busy scenes of life. Then shall we accelerate the approach of the millenium; the rising sun of Christianity will attain its meridian in our day; the world will be circumnavigated with Christian influence,

“Till, like a sea of glory,
It spreads from pole to pole.”